

things we may keep an open mind, but the fashioning of the Labarum—the sacred standard which was preserved for so many centuries as the most precious of imperial heirlooms and was seen and described as late as the ninth century—this was the outward and visible proof of the change which had come over the Emperor. He had abandoned Apollo for Christ. The sun-god had been the favourite deity of his youth and early manhood, as it had been of Augustus Cassar, the founder of the Empire, and the originator of the close association between the worship of Apollo and the worship of the reigning Cassar. Constantine would not fail to note that many of the most gracious attributes of Apollo belonged also to Christ,

He soon manifested the sincerity of his conversion. After a short stay in Rome, he went north to Milan, where he gave the hand of his sister, Constantia, to his ally, Licinius*. Diocletian was invited, but declined to make the journey. The two Emperors, no doubt, desired to secure the prestige of his moral support in their mutual hostility to the Emperor of the East, and the benefit of his counsel in their deliberations upon the state of the Empire. But even if Diocletian had been tempted to leave his cabbages to join in the marriage festivities and the political conference at Milan, we imagine that he would still have declined if he had been given any hint of the intentions of Constantine and Licinius with respect to the great question of religious toleration or persecution. He might have been candid enough to admit the failure of his policy, but he would still